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Thursday, August 22, 1974

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BARN

Must Remain in Transcription Room

Lunch

MR. NYLAND: ....The best place; as long as she's quiet it's all right; sitting at the feet of Gomalia(?); so, I'm glad to see you; you understand that I'm still a little bit in a state of recuperation, and for that reason I don't see too many people; I don't know if it can accumilate that afterwards I can make up; because I hope that if you do have questions, whatever they are of a general nature probably can be discussed at the meetings you have; and whatever there is of a personal nature, maybe, Mother Nature helps you to settle it; so that after a little while your questions are settled by themselves and you don't really need a discussion; but which ever way that is; when the time comes we--I hope we'll have a little bit more contact again, even slowly but gradually going up the hill; thinking again about us, about the Barn group people, in connection with the different conditions which exist in the economic world, the difficulties we have, also, ourselves, to keep our head above water, in connection with the expenditures which are necessary, and which we have to maintain; there is also another side to it, particularly because of the influx of new people; that they sometimes don't realize that when they do come, they have to contribute; we always have done that, and it has stayed at a regular rate per month; and although there will be difficulties for people particularly when they are married, and also when the economic [redacted] condition is difficult and they live in poverty; at the same time there is a value that one has to buy; when you have to pay for certain things, you can expect that that what you are paying for has a value; if it doesn't have that value then you don't want it, and you won't buy it; things of this kind, of course are available; they are available to anyone who wants to develop his inner life; the only difficulty is that when you are engaged in your ordinary existence , and not knowing very much of how to Work,

MR. NYLAND: .....you yourself, being by yourself, interested in reading, and hearing about Gurdjieff, getting some idea of what ought to be done, and then, you are in ordinary life, not at the Barn, and you have to start Working; well, I do not know if you can imagine what would happen after six months; and unless you have a chance to exchange ideas with other people--you can even make a little group, but there still has to be a contact to tell you that you are on the right way, on the right road, and that you have affirmation for what you are doing; and I think that is the least you can expect from a group; that you are set right at certain times, and get-and get from that such an exchange; a wish for yourself to want to continue, but this time, not wasting too much energy; so, you have a choice; you have to get something that you believe is important; then, when it is important, you have to show that in your attitude; because you have obligations of a variety of different kinds for the maintenance of your ordinary life; and somehow or other you think that God will give you your spiritual being; and that it would come automatically; and unfortunately (?on) the Earth that is not the condition; living in different parts of the universe would be quite different; there would be a possibility of really developing without obstacles that are in the way of people who are living here, and for Mankind; and, of course, unfortunately, we are part of it, and we are subject to such laws of detention; they keep us away, and only up to a certain point are we allowed to develop, in the hands of Mother Nature, and then we are not taught any further; and then if you want to do something about yourself you have to make that attempt, and it becomes, gradually, a pearl of great value; but you have to consider, then, your totality of your life, and the expenditures of your energies also in the form of money; because that is a medium through which you evaluate certain things, as to the particular necessity, or the particular inherency of the values within that what you wish to buy; and if you want to develop your inner life it may be necessary, at times at least, that you feel that you need very definately an inspirational force from the outside to help you to overcome

the difficulties that always will be in the way, exactly because you are living on Earth; and to help to clear that away, I think, is of value when you really mean, for yourself, that you want to grow up; and so it is simply on that kind of a basis, not on any other basis; you can not expect certain things for nothing; and that applies to your inner life as well as to your outer life; and so, I will, more and more, institute a little bit of a check on such people, explaining, like I've explained now, and indicating the good reason why we are doing what we are doing; then you will become much more a part, because as I say, you have paid something, you expect something; then your questions will be different, because you want value for your money, and it becomes a concern; even the church, you know, has such rules; they call it a (tythe??); to help maintain; but it's really to force yourself to become much more open to that what you wish; and if that is connected with a sacrifice of a certain kind, you're entitled; and if you don't want to connect it, you're not entitled; the group as a whole, in the Barn, is a catalyzer to help you to overcome, quicker, your obstacles, and to be able to understand them better; and not to continue to face the same thing without knowing where there is a solution; in one of the meetings the question of some one, a young person or a new one, was mentioned in looking, at different people who had been here for several years; and he said "well, it comes to the same thing; he has to Work and they have to Work;" well, I don't know what the implication was; but I think it is very necessary for some of us who have been in Work, so called, for some time, that they start to show that they are more conscious, more consciencious, and that they also have, at the right time, the right kind of a will; and so, anyone who is a newcomer, and looks around, he has to meet people who could become more and more, an example of what Work can mean for each person; and affect them; that is, that Work should affect the behavior of a person; you see, it brings me to a variety of different questions; it was brought up last night; this question of behavior and

fighting; sometimes you don't understand what it means that you have to Work; you see, it is all very well to say I create an 'I' "; and then when that "I" is there, the "I" is going to do the work; no; the "I" only collects information with which you, unconscious being, has to work; I bring up sometimes the example of the sun and snow; that is only to clarify the atmosphere, that those things who are a little obvious that should disapear, of course will disapear by means of the sun; but the sun warms you; and then, you have, you might call that, an impression received from the sun, which then gives you energy, and then you have to work with that energy; the sun is not going to do it, and niether will God; it is a requirement on the part of human beings to make themselves free; that is the school of this earth; and that is why we--one has to understand that things are not going to be that easy, just considering the creation of an "I" and leaving it to an "I"; the creation of an "I" only means recording of the facts which then become objective, so that then you will have, about yourself, a knowledge which is irrefutable; that is the function of an "I"; but then you Work with that knowledge that you have received; it's not just accumulation of data; it very definately is that I see myself at certain times, sometimes beginning as a flash of a moment, but without any doubt, the continuation of such observation so that I get a picture, quite definately, of what I am; and based, this time, on facts which I can not argue about; no rationalization, no justification; I come to conclusions--this is me as I am now--this creature, behaving; now when you have that knowledge, there are two possibilities of looking at it; you can say I live on this earth and I have the knowledge of myself, assuming, even, that it is absolute; it might help me to perform my task on this earth in a certain way; but since I have dealings with other people, I have no particular incentive, then only perhaps to become a little bit more respectful, or to hope for their admiration; this is not the question of Work; Work means, I want to make out of that what I am as a personality, an instrument of service; of becoming subject to something that is higher, and that I wish to develop in the form

of a consciousness and conscience; so that then, this body, particularly, can execute what is ordained or ordered, or what is necessary; and so, I must look at myself as an instrument suitable for that purpose of development; which development is a spiritual kind; and it climbs up the vertical line; it does not stay horizontal; so if you don't understand that, then of course you can not have any interest of wishing to make this body servicable; that it does not have its own wishes; and can execute that what comes from one's conscience, and from one's consciousness; and that I think if that is the understanding you will see that it is second reason why one has to take care of one's personality, and one's body, in good health; existance of a feeling and an emotional center; thinking, correctly--as the three requirements; obligations, they are; for the purpose of further growth; and so there is a period, then, when I start to scrutinize my behavior in relation to that growth; not in relation, necessarily, to other people, because I can get away with an awful lot; and if I don't like them, I can leave them; the relation with human beings is quite different from the relation with one's god; as soon as you start to create your god you are under obligations to that what you have created; now if that is your spiritual life, and if that is the wish for the development of the freedom for your Magnetic Center, and if in that sense an "I" is your guide--your guide, then you have something else to do; you have to scutinize very well what you are doing; to what extent you use your energy that has been given to you, all the time having in mind to become a Man; Gurdjieff calls that "Harmonious Man"; and hundreds and thousands of times and times and times, that you have to learn to consider that, and go against the grain; Work means work, you just can not get around it; and whenever you consider yourself stupid, nonsensical, hateful, distrustful, not being able to be counted on, not keeping your promises, having relationships which are selfish; there is a difference; you see it; you accept it for the reason of establishing absolute truth; that's the reason of acceptance; that's the reason for impartiality; but

then you have to solve that problem; what to do with such facts, which are then objective; the question came up: when I Work, some one said, everything else stops and I don't pay attention to the outside world or my unconsciousness; it's quite wrong; quite wrong! You continue with your ordinary life; you need your unconsciousness to be used as a stepping stone towards consciousness; you have to separate a certain quantity of energy for the maintenance; you have to continue to pay attention to what you are as a human being; you have an obligation not to use too much energy, in order to save a little; we talked about the "V" (?????) the other day; at the point at which you decide that there is a necessity for the development of your spiritual life; and logically it will require energy, and it will require responsibility; but your ordinary life continues; you keep on breathing, don't you? it's not a question that you don't have to pay too much attention to it; but you certainly are there, and you're not going to just Work, and then forget about what you are as a human being; that is the basis of your Work; that is the foundation; that is why you want to know what you actually are in Truth, in an absolute sense, so that then, this kind of a body and personality can become a servant; you're not going to have a servant like a little stew(??); Work is work, in daily life; Work as work not in a chair; when I sit in a chair I want to have an experience of Awareness, and for that reason for a moment, or for a little while I exclude activity; but when I once have the taste of Awareness I can recognize it when I am in ordinary life, and then try to Work; because my "I" is not interested in a big lump of flesh even if there is a little life in it; in the midst of activity, to find that what is beyond all action; that's the task; and so I sit in a chair as a little exercise to remember; what is this taste of Awareness? What is this realization of myself existing? And the acceptance of myself, the fact that I Am? Then I get up, and then I walk, and then I behave, and then the different activities which my body must perform, they come under scrutiny of my "I"; I keep on accepting myself the way I behave; all the time, I

see that, that I am behaving but I'm in activity; there is life being expressed in the form of behavior; I become aware of my behavior forms, so that I then know what I am worth; what is the value of this creature, unconsciously living on this earth; and looking at it this time from the standpoint "how can it be used"; that is the meaning of my existance as a personality; how can I use this personality to make an individuality; to make a being of three bodies; to make an entity worthy to be considered by God as helper; to take over responsibilities not of this earth, but of the totality of the universe in time, as one goes on, and as one continues to develop one reincarnation after another; constantly profiting by that what you have accomplished in this life; having satisfied the demandsthat were made on you, perhaps in previous lives; and then Working, now, in order to satisfy that karma that has been built up, and that gradually has to be eaten by each one of us--again I say "like it or not", and you need not agree; I'm not telling you to agree with me; I'm asking you to consider the questions we talk about; to put the thoughts and the feelings which I happen to express next to yours; so that you can compare, so that then you can wish for whatever you wish as an experience for yourself, to find out what is the value of you; not my value, not Gurdjieff's value, your value--I've talked about your experience, that will become in time your God; that will give you in time, the wisdom which you need; that will give you, in time, the ability to separate yourself from your body; that will give you a chance, at the time when you have to die, to be able to see what then is needed for further development; you come to Saint Peter carrying your Karma under your arm; that is your book of your life, and they will ask you to open it and to say "let's see what are still the open spots that happen to be there and you couldn't do for whatever reason;"and Saint Peter will tell you "let's be honest; what is your condition when you arrive here, and what has been your life before? And to what extent have you understood responsibilities of life itself?" And then, maybe, they have a little meeting; and some people get together to consider you as a possibility of

a soul; or they consider you as a person who has not livedhis life to the full; and maybe, after some consideration and perhaps even advi--inviting you to talk about yourself and to justify what you may have done and really to tell them what kind of honest self-knowledge you have acquired, maybe on that basis you will be assigned, or you will be asked, or the chance will be given for you to choose; I talk about these things as if they exist in the future; it is not true; it exists each moment, that's why I talk about it; each moment in one's life is the possibility of re-incarnation; that is why I emphasize the necessity of changing; because you have to become more becoming to that what is required of you; the freedom, and the building of your soul; the freedom of the bondage; and your attempts in ordinary life to find out what is this binding influence, obstacle; it doesn't matter how long it will take you, it doesn't matter how much there is to overcome; all of that perhaps is in accordance with the law of your life over different incarnations; how often you have appeared here; how many times you may have to come back; thank God we don't know enough about it, because we don't have to consider too much how I used to be, and where I was, with all the different notifications(?????) of history; that somehow or other I appeared in Egypt, and then I was somewhere else in another generation; and then I was this and that, assigned to such and such, and there I met so and so; really I don't care very much about it; niether do I care what I'm going into; I live in the present; that's my task; and the more I can prepare in accordance with I think the future might bring, the better it will be to understand what is the bondage of myself, as expressed in my karma of(?) life; then I will have a chance to do something about that, to alleviate the difficulties, and overcome the poverty, and actually build up a spiritual existence which can have value, I say again, in the eyes of the Lord; and so when I talk about re-incarnation I talk about each day, having an opportunity to re-incarnate into a new kind of life; that's why we call this "Vita Nuova"(????); a new life, a renaissance, a bir--a rebirth; and to come to yourself at times to see what has been; to be grateful for whatever

has brought you to where you are; and then with that, an acknowledgement, I say but I wish to Work more; to the best of my ability; the best intentions I can bring; my mind and my feeling, of as pure a quality as I'm capable; now I Work, now I Work; and I can take that responsibility so that this, for one moment, or a little longer, or a little time, a little period, it is like new; it is as if I am sometimes then, lifted up, I say sometimes I walk, not on air, in this way we walk on impressions; impressions which are objective, objectively received by me; I walk on that what is spiritual life; I walk on the beginnings of my soul; Gurdjieff makes always that joke, and it has a deep meaning; he would point to the bottom of his shoe, he said "my English soul"; we talk about this as a soul simply because that's the contact with Earth; to remind you that we are bound; and then in your daily life you have to introduce, very definately, certain factors which are new; not at all natural; not at all in accordance with habit, in accordance with ordinary affairs of nature; something super-natural; different, like, if you wish, to die; and you would like to come back, or you would like to have the possibility of a spiritual existence; in exactly the same way, day after day, week after week, year after year; that is the time for the consideration of a changing of yourself; and that change is difficult; that means Work, it means fighting, it means going against the grain to acquire friction, energy; but mostly, because you wish it and see it as a necessity; you see, the other day in Brewster, I asked at lunch--a few of us were there, and I said--it was last week, I said tonight we'll have questions and answers; I said now I ask you to make a question, so that the evening, you can ask it; I meant it; I thought there was a whole afternoon for the possibility of formulating a question; and so the evening came, and no question of that kind was asked; you see, I don't like it; there are among us something that I call "middle-nucleus"; that is really the meso-teric group; I don't care if you wish to become real esoteric, and not wish to stay exoteric; but the mesoteric group of this Barn will carry this Barn; not the

esotericism, expressed by a few people who Work like hell in order to get to Heaven; it's okay; but what you have to do is to learn how to talk; how to be able to talk correctly, and formulate that what is alive in you, for the benefit of yourself; in the first place, because when you are forced to formulate, and you have to face an audience, you have to overcome a great deal of yourself; but when there is sincerity of purpose, and a real aim, you can speak; and it is that mesoteric group that I'm now talking to; you must learn to talk in meetings; the emphasis is to your small groups; that for me is the quintessence of life at this Barn; not the activities, and not the meetings; the small groups will give you in trust, regarding the people you want to exchange ideas with, that what can become stimulating for yourself, and create within you a desire, really, to Work; and to profit by the exchange on the basis of such truthfulness; verity; veri tatus(?); that is the quintessence of a small group; in a small group are questions which perhaps you can not solve; I have suggested I will meet with small groups--I will do so, as soon as my health permits; but I would like you to leave a small group with questions to be asked in a larger group--different atmosphere, I know; but you will have to bring up the level; these groups--Monday, Tuesday, Wednsday, Friday--are not going to be maintained by the young people who would like to know this and that, and don't really know enough, because they haven't studied enough; they have not been in any contact, sufficiently; they have not had an ability, and a possibility, to Work on themselves; the groups during the week are groups for a mesoteric exchange; and when I ask you to do that I really would like you to do it; not to find an excuse why you didn't; it will attract other people; it will mean that there is this middle group becoming aware of themselves as a group, and the necessity of mainten--maintaining it for the sake of life at this Barn; so that there is something that remains alive when I die; that's the whole purpose, for me, to talk to you about it, because I am concerned; I'm tremendously concerned about the rightness of the expression of ideas in accordance

with exact language, as Gurdjieff calls it; not wishy-washy, not personal interpretations; all of that is wonderful; you can talk about it; of course, it's right that you do because you have to work through it; but you've got to come to conclusions; what is Work and how do we express it; and what are the results when I Work on myself? And that is the honest truth, when I talk about it; that is what I would like to suggest; use your small groups for the formation of actual talk; something was mentioned about a cambrium ring, on Monday; sure there is a cambrium ring in each person; and the function of a cambrium ring, like in a tree, is to furnish food, energy, to the outside; with a tree it forms bark, to the inside it forms rings, indicating a lifetime of the tree; so it is with each man, a lifetime of himself is indicated by that what is alive of him, and the effect of living on his body; at first, development of different organs within himself, functioning then for the sake of life as an expression, and after some time, perhaps, getting a little worn out; and the influence of that little skin, a little skin deep, that is, a little bit further inside and the(??) surface, functions to the outside world also, for the development of something unusual, in the form of first, expressing it as words indicating how to describe inner life; or a method, of the desire for Work; that goes on, but we have misused that particular energy, like in a tree it forms a bark; like in the hu--in the human being, he barks, he talks talks talks, he just thinks that that is Work; he wants to be clear about what is necessary to be done; and satisfy his mind; and he knows damned well what he ought to do, because it is so simple; but we want to complicate things in order to find excuses; Work is Work, now; not the next moment; it's right now; you don't have to wait for it; life comes to you when it flows throughyou, and there is always a present, and a presence of that life in you, anyone, time, any one second, anyone moment, to make it free; when it is a moment it is free from the bondage; when it is a point in time, it is not free; and so this is the change that has to

take place; life is there, I am there; where is my "I" to wish to see it? and so, when one Works, one Works, one does not discuss; after you have Worked you can tell about what was your experience; after you go to Heaven and come back to Earth, it would be very interesting to know what Heaven looks like; after you Work on yourself it would be very interesting to know of how you now look at yourself; what is the value of your knowledge; what has been acquired as an understanding of yourself by the application of the knowledge in a moment of your wish to Work on yourself; that is the question; we talk in meetings about what we are; also what we wish to become; and basing it on that what has been the experience which has given us the truth; and so when I want to Work I say "Work now"; and then at that moment I can observe; and I can see myself as I am, maybe not so completely; of course first, that I am, sitting in this chair, and talking, and hearing my voice, and having my hands folded, and on my knees; and I sit in a certain posture; and I know that; and when I want to emphasize a word, I know how I move my body; how I want to express it; what I do with my face; and all that reminds me, this creature is talking; and then I say "my mind, is it there sufficiently to really accomadate that what I want to talk about?" And then I introduce my feeling, I say make it truthful; make it convincing; make it so that people understand that you're talking about your experience, not just a quotation from a book; all of that is to the good; but when it comes to the exchange of ideas of Work, you have to relate what was the result of the application of an experiment in your own laboratory, which you then describe; what is the knowledge that you have acquired, of yourself, as a result of such an application? What did Work do to you? In what way can you now tell that as a result of Work, with you, in your mind, in your feeling, you actually realized that what you were and, you might say, it was very difficult to accept it; because I love myself, and I want to create a good impression, and I want to explain things when they look a little bit as if I made a

mistake; and in reality I will tell--try to tell, foaming at the mouth I said the other day about Hamilinadir; he tried to be convincing; he wanted to tell people what he knew, and they didn't want to hear it; so he goes and he grows chungarie; that is Work on oneself, by oneself; but you see the poor scientist, he needed afirmation from his confradas(??): and they didn't want to think his way; they were, perhaps, prejudiced, or, perhaps, dead from the waist up; we want a group, if it is possible, to be alive; when it is at the mesoteric stage, those on the exoteric perifory will realize that something is going on, within a group, between sufficient number of people to make it interesting as a variety of descriptions of different kinds of experiences; because no one is the same; all people are different, they are the leaves of a tree; they have similarities; they're all leaves, we are all personalities; but our bringing up, our way of looking at things, our experiences and sacrifices, and our wishes for recognition and whatever may have been the makings of a personality; all such things are different; all human quality; all understandable if they are described in the correct words; but when one wants to Work on oneself, that becomes the basis on which one stands; and then starts to proclaim, forming bark of one's own inner nature, of that kind of a quality; showing to the outside where it, in reality, came from; the living form within oneself, deeper than the surface, and perhaps essential, or a little bit more essential, but in any event, belonging to a group which wishes to continue to the insight within oneself and become sufficiently esoteric to understand the wisdom of the Lord; that's the purpose, and that's the way one should behave, and that applies to the meetings, and it applies to anything you do; any kind of relationship with anyone; how truthful it is, how selfish it is; what you really wish for yourself as well as for someone else; love your neighbor as yourself, your brother; it does not mean you have to forget about yourself, but it is equal, because we're all alive, and all human beings;

Side Two

MR. NYLAND: So, again I say this is one side of the cassette; I think I've said what I wanted to say; it means I have hope; I hope you will answer to these kind of questions with enough seriosness, and overcoming the difficulties that there are and will always be in the way; but the constant effort, expressed this time in a wish to formulate something that has value for you, that then you wish to talk about it, in a certain way, to be satisfied, in the first place, that what you are doing, and the road you travel, is correct and acceptable; in the second place, that whenever you talk about it, you must in your memory actually remember if there was an attempt of the creation of an objective value; that you are honest in your reporting about that; and in the third place, such simplicity, in Work, in your daily life, when you knew that it might have a result; and not talk all the time about the times you can not Work; I've said that before--forget it; there will be times you will be able to Work in the most difficult of circumstances; but you're not there; not even when you're in a meso-teric group; and certainly not when you are in the exo-teric; but keep your interest pure, to see what you can hope for; what you can expect then; because the expectation has to become reality, otherwise it will remain hope; and your life becomes more and more real, in maturity; that is the consequence of being here on Earth; the consequence of the living under conditions, as Gurdjieff explains it sometimes, as a result of an organ existing for some time, then taken away; and the consequences of that organ having existed is still with us; are--are still with us; the reason we live in this kind of a sleepy state is because we have not been disturbed enough in this sleep; when I ask you to make attempts for doing something differently, in accordance with that what you believe is more becoming, then you will wake up to the fact that you have been unconsciously asleep; then you have a choice; then you can still say "I don't want it"; but then don't pretend, and don't talk about too much nonsense; it is not criticism that I now--I'm--I'm--I'm really not critical; I'm really interested in seeing that you spend your time wisely; that there is a catalytic influence of Work itself on you, so that you get through with a variety of little things that really don't amount to

very much any more; and you don't have to repeat; you don't have to tell people that conditions are difficult and that there are obstacles in the way, and because of your unconsciousness, and that you are asleep; talk about your attempts to open your eye lids; the attempts you want to make early in the morning like when you actually physically wake up, and you want to rub all the stuff out of your eyes, sand we call it; it's not cement, it doesn't close the eyes for ever and ever; that is another time when your eyes remain closed; but each morning they can be w--wakened up, and then you rub them, you rub them clean; you see that you can see; takes you a little while before you can even recognize, maybe, certain things-for some people it's a longer period then for others, but in any event that's the idea; that there is a possibility of an Awakening; and therefore when you want to Work there has that possibility of an Awakening; a little bit, even a little bit of that kind of light that comes through your "I", and lights up your inner life; and you have to open that "I" a little bit more; you have to Work for that; that is where it is the difficulty because the "I", itself, doesn't want it and may want to leave, because you are not sufficiently even ordinarily awake, and apparently no interest in your life at all; when the "I".....gets covered up again; we want to wake up--Gurdjieff calls that the subconsciousness by means of an "I" telling you, reminding you, something is there that could start to function; when we talk about machinery in the head which is not functioning it is a subconscious state of your mind; when we talk about the heart not functioning, and leaving it all to the solar plexus it means that there is a possibility of that subconscious heart feeling as a potential emotion that could start to be uncovered; it is there, potentially; it's not used; it's rusty, even, if it has been used before, which one can assume that it has; but in any event it is useless when you leave it covered up; and so that will start to function, under the influence of objectivity as a form of energy which brings in new...like a f--fresh wind coming in, and cleansing you; we can talk more about that, I really don't want to; I would like you to ask questions; what was not settled, what was not clear, what

can we talk about, as far as--I started, I wanted to say "who has questions" when I came in; then I said no, I have something else I must say, and it is probably more important that I say it first in general, and then I got carried away by the beauty of certain things that appear as possibilities, and I talk about perpectives, and an objectivity, and objective values and that what is the real beauty of one's life; and so, now, I take a deep breath and I say I'm ready for whatever you wish to ask;

ARlene: Mr. Nyland?

MR. NYLAND: Yah.

ARLene: It's Arlene.

MR. NYLAND: Yah.

Arlene: I wanna talk about something I've been experiencing in the past few weeks; a certain security that I had on the outside, that I thought what part of my identity, wasn't there any longer; and when I came to the place where I could say "yes" to it, and stop rebelling, it ma--it provided a strong understanding in me, that wanted to develop inside myself, something that I could trust, because the outside, I saw, could not be trusted as I--as I imagined; and this kind of feeling made Work so alive for me, because I realized what I wanted was solely dependant upon my efforts and would not be given;

MR. NYLAND I think it is both, it is an effort that you have to make, but one can ask, where does the wish for an effort come from; and that, I think, one has to ascribe to the totality of life existing, of which we become aware, in the form of our God; there is within each person that kind of a remnant of life existing, we talk about as Magnetic Center; which, at certain times, starts to stir; what the condition is, creating even that stirring, it belongs to much more than just this ordinary life; it belongs to a totality of a lifetime extended over a variety of reincarnations; and there is, fortunately, that possibility of life existing at a certain time, perhaps knocking on the door, coming a little bit more to the surface; but that is really like the voice of God, trying to wake you up; He comes by, sometimes it is very small but

you can notice; and maybe, because oneis already so dead in a grave, all you hear is the rustling of a skirt that happens to come by when a person walks over your grave; but your soul will hear it, and it is recognition that, that will make you then wish for more; and that will give you, in time, the stability within yourself; but always using that what is available in the outside world, because this what starts is only a beginning, an instigation; it is a connection with forms of life existing, but it is not as yet developed in your own life; and so the reason for being awakened, is to be able to do, in one's life as we live it, with whatever we can do, constantly being reminded by this wish, and the utilization of the raw materials which are given in our unconscious living; you can not exclude people; you can not say for the sake of your own truth that you want to find it--you need other people in order to find it; not only that they will give you the material for it, but they become also the testing ground for you when you say "I have reached a certain definition within myself of truthfulness;" you have to test it out in ordinary life so that it's not going to be taken away from you again; I have to test the permanency of my wish; and I can only do that by means of influences from the outside; influences of unconsciousness; influences of the storms and rains and the snow, when I am, so called, within myself protected, that no harm will come to me; influences of the beasts of pray and the lions and the tigers, when I am in the lion's den, and I am not subject for their devouring me; that will give me within myself an assurance that there is that beautiful, holy, sacredness within myself, and immediately, with a recognition of that, I know that I have to do something in order not to keep my talent buried, but to actually use it in ordinary life, to extract from life what is needed for the purification and clarification of that talent, so that ultimately there will be truth based on unconsciousness and consciousness; you understand what I mean? It points constantly to Work; there is no other way out--one must continue to Work as long as you breathe on this Earth; when you are free from your breathing, free from your blood

circulation, free from your body, it's a different situation, and there will be other obstacles in your way; this life is only constant preparation for the possibility of meeting God in time—I say sometimes, meeting God, in Heropass; so don't withdraw; that is the danger;

Arlene: Well it—what it ca—came with it was a real sense of Gurdjieff's description of a remarkable man that really could be so, and meets(???) the conditions of ordinary life, but, be true to himself(in that);

MR. NYLAND: That's right, because he can not be unless he is; and then he can be, there regardless of whatever else is around him; you know the permanency is then not affected by anything that is not permanent; the temporaryness can disapear; and the different people, whatever they are; but objective values can be recognized when I become objective within, then it is necessary for me to take everything within my range to see what can be made of it; I have an obligation towards my mind, and my feeling and my body; and I wish to purify them, and I want to give them food that is of a higher nature; and for that maybe a great deal of debris(?) has to be eliminated, by me, because it is only useful for the Earth; but it is that process of purification that gradually starts, for me, to develop within me something that is more and more essential, and ultimately will become the essential essentiality of myself; I need outside life; I need contact; I can not withdraw; I can not be a hermit; I was born on this Earth in the midst of other people and the meaning is, I have to extract from them whatever I can extract, whatever they perhaps give me, whatever sometimes they don't mean to give, and even to take stock of what they do give, which for me, if I remain unconscious, would be delitarious; all right?

Arlene: Can I say one more thing?

MR. NYLAND: Yah Yah!

Arlene: I saw that because once I had accepted this disturbing condition, and it's effect wore off, and in the immediacy of that realization was not as strongly alive in me, and I saw that it was—it was dependant on this strong diser—

disturbance, allowing that to live inside and saying yes to it at the same time; so it brought it back to the outside again;

MR. NYLAND: The five sense organs continue to exist even if there is a six and a seven(????); the sixth and seventh have only to do with that kind of energy that is useful for the building of higher bodies; it does not mean it is at the expense of the one, two, three, four, and five; that continues at a reduced rate, but it is not elimin--it is not opposing it; it is in addition, and it constantly forms the basis for the development of Helkdonis and Abrustdonis;'cause that's the substance that I want to extract for myself as purest of the pure of me, as a personality, possible for the purpose of a creation; I've mentioned that before; all right? Yah, good.

George S: Mr. Nyland?

MR. NYLAND: Yah?

GEORGE S.: It's George Sharp.

MR. NYLAND: Yes, George;

George: Uh, Mr. Nyland, I'm continuing to, find the importance of Work in my life--I'm beginning to understand the need--

MR. NYLAND: Y--you continue with what?

GEORGE: To find the importance of Work.

MR. NYLAND: Yah.

George: And the more I see that--the more my need becomes clear...I begin to feel that I have to introduce, not change in my personality, but to use my personality in such a way that I can become more suitable material(for Work);

MR. NYLAND: Yah; but that would be a change of your personality, wouldn't it?

George: I need something to go on, Mr. Nyland, because I know, I--I've become acquainted with myself, through Work, and, I find that I have a wish to Work more; and that I want to be able to more fully utilize the conditions that I'm in, every day;

MR. NYLAND: Yah, but you see your personality as behaving in certain ways, regarding the arrangements for ordinary life, completely belonging to your unconscious state; now we have to have a clearer picture of what it would mean to become more

harmonious, more spiritual, more essential, to start with, as essentiality; and so you have to judge your behavior the way you are and how you express yourself, the way you feel and the way you think, in relation to that what is becoming for an aim of spirituality, I call it now; for an aim for the wish to unfold; so you have to change; you can not just continue the way you are and keep on accepting it; that's only a first step; that's only a question when you have a chisel, you say it is a chisel; it doesn't describe as yet that it is dull or sharp; but now if you want to use it, you've got to sharpen it; now if you want to use your body, your personality, for the wish to develop an individuality, you've got to see what this body is capable of, and then maybe you have to change it, and develop it, or reduce it in activity; or allow it only to do certain things or not something else; if I wish to to pray to God, I can not allow myself to take his name in vain; and I can not continue to swear; because that's not becoming for anyone who says"I love God"; so you have to have an aim, and it has to be as clearly defined as you can; and if it can not be done for a weekly aim you make it a daily aim; now you say"today I will be honest in whatever I say"; or "today I will be austere, I will not give in to my desire of my stomach and so forth; I will not give in to my body when it wants to sleep; I will not give in to impulses of becoming irrited--irritated, by someone else affecting me; I want to say that what I want to say, correctly--this is my task for today;" you see, in that way, I definately change, and that what I was talking about before; you see what I mean?

George: I indeed yes.....

MR. NYLAND: And I hope you see, for myself, that when I make this change it(???) functions like a hairy shirt, reminding me, I only make this change not for the benefit of living on Earth, and not for the benefit of being liked more, or respected; for the benefit of that what is within which I wish to grow; for the benefit, I call it sometimes, my grandchild, that's my soul; my Kesjan is my son; perhaps my daughter; understand?

George: Yes, Mr. Nyland(thank you)

Richard Cohen: Mr. Nyland?

MR. NYLAND: Yah.

Richard: Richard Cohen?

MR. NYLAND: Yes.

Richard: I think there's two, sort of major areas to my Work right now--one is, has to do with, Working as I manifest in life during the day, very much as you described it earlier; and the second part seems to relate to what you talked about Saturday night as--like creating a Sanctum Sanctorum in oneself, but it also seems similar to what you said earlier was absolutely wrong;

MR. NYLAND: Wh--what I said was.....?

Richard: Absolutely wrong, earlier, in, uh, today

MR. NYLAND: Did--did I say something was absolutely wrong?

Richard: Uh, a type of Working, um, that left behind ordinary life;

MR. NYLAND: Ah, I know now what you mean--the neglect or the negation of ordinary life; that was absolutely wrong; is that what you refer to?

Richard: Yah;

MR. NYLAND: Yah, okay; so there are--

Richard: --Ah, well--

MR. NYLAND: Those two aspects(right)

Richard: Yes, an--and the--the first has very much to do with Working in ordinary life, but, the second is, when ordinary life doesn't have very much comand, and I--I'm able just to have a desire to--

MR. NYLAND: You said this right, there are times when ordinary life does not have such demand upon me, then, I can afford to spend time on the wish to develop something else; but again it is not--that is again only a little circumstance; to some extent, that is the way by which one tests out the strength of one's "I"; you do it in conditions where there is not much demand on you in a natural way, and then you can devote energy to the supernatural; but ultimately the idea is, that the paralel lines of my natural existence and supernatural existence are very sharply drawn, and they remain paralel to each other; that is the aim, the continued

existence of an "I"; so, there is a great deal to be done; you see what I mean?

Richard: Yes;

MR. NYLAND; It continues within myself by the consideration of that what I am in reality and I call that my Sanctum Sanctorum; I withdraw, to there, in order to collect myself, to become again mindful of that what is my aim; and then I go out, I don't sit there; I stay there in order to become acquainted with myself; like Gurdjieff or Beelzebub (???) goes back to his--to his, uh, quarters on the ship to wash his tail; you remember, in ALL AND EVERYTHING; and then he comes back, and again is ready to talk to Hassein; so these things will take place within oneself, but, they gradually have to be such that they are possible at the same time, and it can only be--become possible, like that, when time is timeless; then they can, as it were, co-exist at the same moment; does that cover what you meant?

Richard: Yes, I--uh, I had talked a couple of Mondays ago about the--the second aproach and(?)--Peter also mentioned that, uh, in conditions where there's not, uh, friction, or, uh, an ordinary part of myself going on to be observed, that it, uh, wouldn't yield, uh, the kind of results we're looking for, and--

MR. NYLAND: Not--not as much, sometimes you can be lucky, you know, like when you're sailing with the wind; you get there also; it's not your doing so you don't really develop; but at the same time you're fortunate; sometimes the wind is in your favor; and definately many more times it's against you, so we have to tack but, those are the different conditions of life; one can be reminded of Work any time; and when it is easy, and there is still something that you can reach, you can be grateful that the Lord is with you; and at other times, when you have to overcome difficulties, it looks much more as if the Lord is against you; it's only conditions, and you don't understand the conditions; when you accept the conditions for whatever they are, the Lord is again with you; all right?

Richard: yes;

MR. NYLAND: Yah, good;

Voice: Mr. Nyland?

MR. NYLAND: Yah? Yah, Ed;

Ed: I, too, have a little, um, mis-understanding, I think, between today and uh, last night--it may have something to do with my not hearing the question completely, or it may have to do with reference to a particular question, but, one person stated that, sometimes, when they are Working, and there seems to be, what is to them, a moment of Awareness, that during that moment, ordinary life doesn't seem to be--exist at that time--I'm not sure if this correct--mis-understanding was correct--

MR. NYLAND: --No, no--

Ed: --You just said they can exist side by side--

MR. NYLAND: They have to

Ed: They have to; if one has a moment of Awareness and ordinary life--just, sort of, fades away, just for that moment--???

MR. NYLAND: --A moment, uh, Ed, doesn't really mean very much;

Ed: No, but I'm only talking about a moment, though;

MR. NYLAND: Well, in a moment, of course, it can be so intense, that at that moment you--you, even don't breathe!

Ed: Yes, this is what I was wondering about;

MR. NYLAND: Sure.

Ed: Then, (if they???) continue it, then ordinary life has to be there;

MR. NYLAND: In a flash of a moment, you can see a panerama of yourself in which your breath is taken away; it's a very good experience to see that for whatever it is like a thunder--uh an uh--a lightening;

Ed: Uh huh.

MR. NYLAND: But the lightening is followed by the thunder; so after a little while, in thinking and recognizing what I have experienced, I start to consider what is involved in this--lightening, striking at that particular time and giving me this information about myself; and it has to be followed by thunder; that

is, some activity has to be recognized on the part of myself; I can not live by lightening alone;

Ed: I--I uh, think I understand now, Mr. Nyland;

MR. NYLAND: All right;

Ed: Thank you;

MR. NYLAND: Yah;

Alice: Mr. Nyland?

MR. NYLAND: Yah.

Alice: It's Alice; I have a question.....related to what you've talked about, today, um, because I'm a little confused about what you said to George, and what you said earlier about, uh, changing manifestations of the personality; um, what I'd like to know is, are you--have you stated two different kinds of changes; one, as you said to George, um, putting on a hairy shirt, in the sense of changing a manifestation as a reminder, and using the personality in that way, uh, to help you to--to Work; and then earlier, as I understood what you said, you talked about, as you collect, uh, objective facts about yourself, those facts or the--o--or the existence of an "I" over time could have an influence on the personality, so that--

MR. NYLAND: Yah, don't let's mix it up, ah?

Alice: Yeah, that--that's what I want to know;

MR. NYLAND: Yeah; no, you're quite right; you see, do you remember we talked--one meeting we talked about observation, participation, experimentation;

Alice: Yes.

MR. NYLAND: I'm always so hesitant to talk about that what is the next step, when it is a requirement that that what is actually the-the--the context of the first step, might be forgotten; so, when I talk about changes, it is different from the acceptance the way one is; because then when I accept, I don't wish for a change; but when I apply the continuation of an "I" as a possibility, to myself, when ever I'm changing in an activity, then, of course, I'm already changed; and then it is possible that I keep on reminding my "I" to be there, to be present, even, to the change; and the constant affecting, uh--acceptance

of that what I am in changing, can still be accepted as an objective value; to say it a little differently, if I change I still remain an object, for the observation; now what I said also, was that under the influence of an "I", the conditions axround--surrounding an "I" will become more perfect because the "I" exudes, as it were, it radiates, into the surounding, something that belongs, still, as an atmosphere, to the "I"; and anything in connection with myself which then is in the presence of such a radiation, will also be affected by the radiation itself that starts to take on the form which--from where the radiation started; that is, there is a quality that will rub off on me, as a result of the presence of something that is of a higher quality than I am; so at most it will give (???) an aspirational value; but the question of actually doing something means that I take that aspiration, and not dependant on it as a continued effect on me, I want to start within myself, something that I can control and that becomes my own; if I depend on an "I", even if I have created it, I still become dependant on the presence of an "I"; I wish to continue to create it, in order to remind me; but then, the question is, for myself what is there within myself that sees my bondage, and wishes, then, to be set free? ?.....a relationship, then, with the "I", which gives me the information, and that what is within me, which realizes what this information really means, for me, as bondage; and so, I want to change my conditions, so as to make the possibility of the "I" continues to exist, better, in the first place; in the second place, that that what what I will change into, is more becoming, for the sake of the freedom of that what I wish to set free; and so, it will include the possibility of a development of myself towards a state of more harmony; or towards a state in which it becomes common occurance to have freedom, instead of the common occurance of ordinary life, which is indicated by bondage; so there is nothing contradictory in it;

Alice: Yes, I understand...

MR. NYLAND: You understand-

Alice: Yes, thank you very much;

MR. NYLAND: You see, when one wants to change, it pre-supposes that I use the change for

the continuation of being reminded of an "I" being present; but when I change I become involved in the change, and therefore, I don't pay so much attention to an "I"; and when I don't, the change is of no good to me, the change is just a change; but when the changes continue to be observed, it will help the "I" to continue to grow; all right?

Alice: Yes(thank you)

MR. NYLAND: Yah(good);

Mustafa: Mr. Nyland?

MR. NYLAND: Yah?

Mustafa: This is Mustafa;

MR. NYLAND: Yah.

Mustafa: Recently I noticed that, uh, Working on myself, gradually, and becoming more interested in this idea; but when I'm with friends, that they are not aware, or they don't know anything about this idea, I find myself in a disturbing atmosphere with them...

MR. NYLAND: (??), then don't see them; I wouldn't; or, if you have to be with them, don't think about Work; I think it's very simple; if (???) in the company of friends, who like to drink, or, uh, use drugs, and I'm not very strong and I'm affected, I run into the temptation, ~~the~~ possibility's(?????) I will fall into that temptation; if I'm clever I stay away from that;

Mustafa: Yeah, what I wanted to know is how should I be with them; not--

MR. NYLAND: Be with them? neutral; like you have been all the time before you knew anything about Work; well you don't have to be too much with them that way; you know, ??????? you have to work with them, ???? you have to to, maybe, what is it, construction work of some kind, or an office or--

Mustafa: No, I'm not talking about uh, people who I don't know, (I'm talking about???) friends that I used to know before-

MR. NYLAND: Oh, but-

Mustafa: -and coming with contact with them again-

MR. NYLAND: Yah well, you're not friends any more; it's a period, you know; certain things last only for a little while, and then they dis-apear; they've had their say;

each person's life has it's say, when he dies; and some die young, some die old; friendships don't always last--they might, as long as there is still life; but many time a friendship also dries up; and at that time you don't see those friends anymore, you remember them-said(?)"oh yes, what happened to(?)? Ah hah yeh ri yea yeah" that's all(??); all right? Make new friends; with them you can talk about Work if you wish; you know; and if you can't you say it's too bad you have no friends; you and me I (?????); but thank God I have ALL AND EVERYTHING; maybe that will take the place of the friendship; all right;

Pat Williams: Mr. Nyland?

MR. NYLAND: Yeh?

Pat: Pat Williams;

MR. NYLAND: Yes, Pat;

Pat: Uh, I've been trying to make attempts and have something see me, during the day, when I am working on a job; I haven't been able to take time out, so what I do, is when I think of Work, I stop, and try to have something see the expression on my face, or the way I'm standing-

MR. NYLAND: -Why, why why why? The expression on your face can only remind you of Work, then you Work; and there's no more expression on your face-there is one; first place you have to accept it for whatever it is; don't descibe it; Work means I think about Work-I Am; I don't describe anything, I've no need of any description on my face, whatever it may be; I am a human being, and I stand; if I want to take the time off when I don't want to do ordinary work, and I'm not carrying a two-by-four with someone else so that I can afford to stand, it's okay; but Pat, Work when you can, not on your job, if necessary; I say so many times, Work when you get up in the morning, if two or three hours you can Work...; that's the time to develop an "I"; after some time when the "I" is a little more full grown, I can start walking; then maybe you can apply it in your daily life a little bit more; but you're not going to do it in--when you are already so taken up by ordinary existence-why should you? There's no chance; the "I" doesn't want it; the "I"-supposing it comes for a moment and sees you being busy-this is a problem in the wrong room; make sure when the "I" knocks on

your door and you open it, that you have time--as you can even say "oh, how nice to meet you, why don't you sit down, and be with me for a little while!" All right, Pat? You make it too complicated, Pat; you understand what I mean?

Pat: Yes.

MR. NYLAND: Okay, then say it; I'm not talking to a bench;

Pat: There's something more I wanted to say;

MR. NYLAND: I don't think you have anything to say; Work when you can, then talk about that; all right?

Pat: All right....

MR. NYLAND: Good.

Ethel: Mr. Nyland?

MR. NYLAND: Yah?

Ethel: It's Ethel;

MR. NYLAND: Yah;

Ethel: Um, when--when I have been Working, and make a contact with something, um, Saturday night you talked about that kind of a thing shedding a light on your whole day; and for me it doesn't, it's just--it's there and then it--it doesn't shed a light on my day;

MR. NYLAND: But Ethel, then it is a cloudy day; and then the sun is not strong enough to continue to shine; maybe different reasons why it doesn't shine over the whole day; maybe it wasn't deep enough, experience; maybe you didn't make enough room at the time you had the experience, to allow it, as it were, to feel at home; it does not come just because it happens to be there for one moment; in order to- for a light to shine, there has to be at least enough fuel for the little bit of a pilot light; there has to be much more continuation of a wish within oneself, realizing that something has to be done so that when I--I am alive, and I work, and I do this and I do that, that I say "oh yes, don't forget, don't forget, don't forget; once in Brewster I gave a task to different people to walk, and for half an hour, keep on--keep on constantly saying to themself, that they had to Work, they had to Work, they had to Work; then for half an hour,

to keep their mouth shut; and we were working; all kind of things we were doing; I remember being in one of the rooms there and then, some one came in--"bub la dub la dub ....."--trying to tell herself that she had to Work; and she came, she went from one door to the other, and I said to myself "how wonderful"; this is many times, what I mean; that things have to take hold of you; that they have to become a part of you; that you want to say "I don't want to let you go until you bless me"; that desire that has to be there, sometimes, that will make your light shine, without any question; then everything of the rest of the world that you look at, will light up, that that will start to shine; and pretty soon you'll be a shining--with a shining face, and even people will recognize you, that something is alive in you and is, lit up; you know that, Ethel?

Ethel: yes.

MR. NYLAND: All right.

Ethel: Thank you.

MR. NYLAND: All right; that's it?

Voice: That's it.

MR. NYLAND: Yeah....; too bad, isn't it

Voice: Yes.

MR. NYLAND: Yeh, it's right; when one really can talk, you would like to talk until doomsday; okay, continue to talk this afternoon with yourself; good night, everybody.

END TAPE

TRANSCRIBED: Adam Markowitz